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BIOGRAPHY.

[WE have lately perused with much pleasure, a small volume, entitled "Judgment and Mercy for Afflicted Souls; or, Meditations, Soliloquies and Prayers—By Francis Quarles." This writer lived in the time of Charles I. and though his style has some redundancy and affectation, its richness and fervor render it interesting. The volume which we have mentioned glows with such ardent piety and lively fancy, that we are persuaded our readers will thank us for occasionally presenting to them extracts from it. The following account of *Quarles*, written by his widow, displays so much simplicity, tenderness and piety, and affords so bright an evidence of the power and fruit of genuine religion, that we make no apology for devoting to it some of the pages of our miscellany.]

A short relation of the Life and Death of Mr. Francis Quarles, by Ursula Quarles, his sorrowful widow.

"THOUGH it be inconsistent with the duty of a wife, to be injurious in any respect to her husband; yet in this my bold undertaking, I fear I shall be so to mine: which I doubt not he would have forgiven if he had been living, as proceeding from love; and I hope his friends will pardon, (now he is dead) as being the last duty I can perform to a loving husband. Those that see with what pen his works are written, will say his life deserved a more skilful artist to set it forth: which office, though many might have been procured to undertake, and to which I doubt not but some would voluntarily have offered themselves, if they had known that such a thing had been intended; yet have I (with much zeal, though small discretion) adventured upon it myself, as being fully assured, that none can be more sensible of the loss of him than I; though thousands might have expressed that loss to the world with more art and better judgment.

"He was a gentleman both by birth and desert; descended of an ancient family, and yet (which is rare in these last and worst times) he was an ornament to his ancestors. His father was James Quarles, of Rumford, Esquire, Clerk of the green cloth, and purveyor of the navy to Queen Elizabeth, and younger brother to Sir Robert Quarles.

His education was suitable to his birth; first, at a school in the country, where his school-fellows will say, he surpassed all his equals; afterwards, at Christ's College, in Cambridge, where how he profited I am not able to judge, but am fully assured by men of much learning and judgment, that his works in very many places do sufficiently testify more than ordinary fruits of his university studies. Last of all, he was transplanted from thence to Lincoln's Inn, where, for some years, he studied the laws of England; not so much out of desire to benefit himself thereby, as his friends and neighbors, but (shewing therein his continual inclination to peace) to compose suits and differences amongst them.

"After he came to maturity, he was not desirous to put himself into the world, otherwise he might have had greater preferments than he had. He was neither so unfit for court preferment, nor so ill-beloved there, but that he might have raised his fortunes thereby, if he had any inclination that way. But his mind was chiefly set upon his *devotion and study;* yet not altogether so much but that he faithfully discharged the office of cup-bearer to the Queen of Bohemia, and the office of secretary to the Rev. and learned Lord Primate of Ireland, that now is*, and of chronologer to the famous city of London, which place he held to his death, and would have given that city (and the world) a testimony that he was their faithful servant therein, if it had pleased God to bless him with life to perfect what he had begun. He was the husband of one wife, by whom he was the father of eighteen children, and how faithful and loving a husband and father he was, the joint tears of his widow and fatherless children, will better express than my pen is able to do.

"In all his duties to God and man he was conscientious and orderly. He preferred God and religion to the first place in his thoughts; his king and country to the second; his family and studies he reserved to the last. As for God, he was frequent in his devotions and prayers to him, and almost constant in reading or meditating on his holy word, as his "Divine Fancies," and other parts of his works will sufficiently testify. For his religion, he was a *true son of the Church of England, an even Protestant*, not in the least degree biassed to this hand of *superstition*, or that of *schism*, though both those factions were ready to cry him down for his inclination to the contrary. His love to his king and country in these late unhappy times of distraction was manifest, in that he used his pen and poured out his continual prayers and tears to quench this miserable fire of dissention, while too many others added daily fuel unto it. And for his family, his care was very great over that, even when his occasions caused his absence from it. And when he was at home, his exhortations to us, to continue in virtue and godly life, were so pious and frequent; his admonitions so grave and piercing; his reprehensions so mild and gentle; and (above all) his own example in every religious and moral duty, so constant and manifest, that his equal may be desired, but can hardly be met withal.

"Neither was his example of a godly life contained only within his own family; others as well as we have (or at least might have) made

* Usher.

good use of it. For he was not addicted to any notorious vice whatsoever; he was courteous and affable to all; moderate and discreet in all his actions; and though it be too frequent a fault (as we see by experience) in gentlemen whose dispositions incline them to the study of poetry, to be loose and debauched in their lives and conversations, yet it was very far from him. Their delight would not be greater in the *tavern*, than his was in his *study;* to which he devoted himself late and early, *usually by three o'clock in the morning.* The fruits thereof are best tasted by those who have most perused his works, and therefore I shall be silent in that particular. For though it had been necessary in any other to have spoken somewhat of his writings, yet I hope it will not be expected from *me;* seeing that neither the judgment of my sex can be thought competent, nor (if it were) would the nearness of my relation to him suffer me to praise that, at commendations whereof, from others, I have often blushed.

"I shall therefore rather desire leave to speak a word or two concerning the *blessed end* of my dear husband, which was every way answerable to his godly life; or rather indeed surpassed it. For, as gold is purified in the fire, so were all his Christian virtues more refined and remarkable during the time of his sickness. His patience was wonderful, insomuch as he would confess no pain, even then when all his friends perceived his disease to be mortal, but still rendered thanks to God for his especial love to him, in taking him into his own hands to chastise, while others were exposed to the fury of their enemies.

"He expressed great sorrow for his sins; and when it was told him that his friends conceived he did thereby much harm to himself, he answered, '*They were not his friends that would not give him leave to be penitent.*'

"His exhortations to his friends that came to visit him were most divine; *wishing them to have a care of the expence of their time, and every day to call themselves to an account, that so when they came to their bed of sickness they might be upon it with a rejoicing heart.* And doubtless, such an one was his; insomuch as he thanked God, that, whereas he might justly have expected that his *conscience should look him in the face like a lion*, it rather looked upon him *like a lamb;* and that *God had forgiven him his sins*, and that night *sealed him his pardon.* And many other heavenly expressions to the like effect. I might here add that blessed advice he gave to me in particular, *still to trust in God, whose promise is to provide for the widow and the fatherless*, &c: but this is already imprinted in my heart, and therefore I shall not need here again to insert it. * * * * * * * * * * * * * * * * *

"These were the most remarkable passages in him during his sickness. The rest of his time he spent in contemplation of God, and meditating upon his word; especially upon Christ's sufferings, and what a benefit those have, that by faith could lay hold of him, and what virtue there was in the least drop of his precious blood: intermingling here and there many devout prayers and ejaculations; which continued with him as long as his speech, and after, as we

could perceive by some imperfect expressions. At which time, a friend of his exhorting him to apply himself to finish his course here, and prepare himself for the world to come; he spake in Latin to this effect (as I am told).—'*O sweet Savior of the world, let thy last words upon the cross be my last words in the world. Into thy hands, Lord, I commend my spirit; and what I cannot utter with my mouth, accept from my heart and soul;*' which words being uttered distinctly, to the understanding of his friend, he fell again into his former contemplations and prayers; and so quietly gave up his soul to God."

THE SINNER.

[*From Quarles' Meditations, &c.*]

His Sentence. Oh, the miserable condition of mankind! what loads of self-made misery are fallen upon the sons of men! Man, that had once a power not to fall, hath not now the will to stand; and being fallen by his ambitious will, hath lost the power to rise. He was created good, but not content with such a goodness, grew covetous to increase it by the knowledge of that which (being known) deprived him of that goodness. Evil he desired to know; and not knowing the misery of that knowledge, by that knowledge became miserable. That God, the sweetness of whose presence was the perfection of man's felicity, he rebelliously declined; and being the favorite of heaven, made himself a fire-brand of hell, and I, his miserable child, made more miserable by my own offences. What mercy can I expect from this just God, whose justice I have so oft offended? What judgment may I not suspect from that merciful God, whose mercy I have so oft abused? Is not the practice of my life sin? Are not the wages of sin, death? If one sin destroyed a world of men, shall not a world of sins destroy one man? I that have not feared to provoke his justice, am now afraid to think him just; I that have slighted his mercy, have now no warrant to hope him merciful. He that made the eye can he choose but see? He that sees all things, beholds he not my sins? Can he behold my sin and not punish? Can he punish and I not confounded? What am I, poor dust and ashes, to stand before so great an enemy? Did he not create me for his service, and shall not his hand destroy me for my rebellion? What advocate shall plead my cause? What sanctuary shall secure me? Shall that blood save me which I have spilt? Will that judge acquit me whom I have crucified? Shall I present my prayers to heaven? Alas! my very prayers will return like thunder-bolts upon my head. Shall I lay my sins before the eye of heaven? Ah me! I dare not, least they draw down vengeance into my bosom.

Be not afraid my soul, God's mercy far transcends thy misery. Cheer up! Oh now my soul, depart in peace, for thine eyes shall see thy salvation. Open thine ears, and hear what the spirit saith; *He that believeth in me shall never die*....John xi. 16.

God so loved the world, that he gave his only begotten son, that whosoever believeth in him shall not perish, but have everlasting life.... John iii. 10.

Verily, verily, I say unto you—he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life....John v. 24.

Believe on the Lord Jesus Christ and thou shall be saved....Acts xvi. 31.

His Soliloquy. But is thy misery, O my soul, greater than his mercy? 'Tis true, the practice of thy life has been sin, but the practice of his mercy is pardon: The wages of his sin is death; but the merits of his death is life. Art thou afraid to think the God of vengeance just? and well thou mayest, if thou deny the God of mercy to be merciful.—O my distrustful soul, darken not the sunshine of his power with the clouds of thy infidelity; eclipse not the illustrious body of his mercy with the interposition of thy despair. Think not thy great Creator is thine enemy, when thy gracious Redeemer is thy friend. Hast thou sinned against thy creation? Thou art absolved by this redemption. Art thou penitent for thy rebellion? Thy peace is made by thy Redeemer. But thou hast shed thy Savior's blood? Take comfort; that very blood which thou hast spilled will save thee. But thou hast crucified the Lord of glory! The Lord of glory whom thou hast crucified, has crucified thy sins. Fear not then my soul, to fly to such a friend, whose arms are open to embrace thee, whose eyes are open to behold thee, whose lips are open to plead for thee, whose wounds are open to ease thy pains, whose ears are open to hear thy prayers.

His Prayer. O God, that madest all things to serve man, that man might the more cheerfully serve thee; that gavest him power to continue in that perfect state in which thou madest him, and a will to use that power to thy glory and his own comfort—I the unhappy son of my unhappy parents, made more unhappy by my own transgressions, do here in all humility and contrition, acknowledge myself the miserable subject of thy wrath.—But yet, O God, thy mercy is no less infinite than thy justice, and far more infinite than my sins; and thou hast promised life to all believers. Give therefore dust and ashes leave, O Lord, to claim this gracious promise; and what thou hast commanded to be done, O give me power to do. Enter not into judgment with thy servant, O Lord, for in thy sight shall no flesh be justified: look not upon thy servant, O God, but through the blood of thy son, and let the merits of a Savior outcry the demerits of a sinner. Remember not what I a sinner have done; but call to thy remembrance what he my Savior hath suffered. Oh! accept his death as the full wages of my offences. Lord, I am sick, I fly to him as my physician; I am a trespasser, I fly to him my advocate; I am a suitor, I fly to him my mediator; I am a delinquent, I fly to him my sanctuary; I am a sinner, I fly to him my Savior. Let the sinfulness of his death expiate the sinfulness of my life; and let the willingness of his obedience satisfy for the wilfulness of my rebellion. Let my sins that cry louder than the sins of Cain, be washed in his blood which speaks better things than the blood of Abel. Remember thy promises to them that believe. Lord, I believe. Lord, help my unbelief; quicken my soul with faith; inflame my affections with love, and fill my mouth with prayers; that knowing him, I may be-

lieve in him; and believing in him, I may love him; and loving him, I may praise him with Hosannas here in the Church militant, and Hallelejahs in the Church triumphant.—AMEN.

FOR THE CHURCHMAN'S MAGAZINE.

An Exposition of Psalm xxiii.

THE Psalms of David are a collection of sacred compositions, which instruct, improve and console the heart by the pious sentiments with which they abound, and elevate and delight the fancy by the sublime and beautiful language with which those sentiments are clothed. They present all that lofty, tender and glowing imagery which is a striking characteristic of Eastern poetry; and that imagery is designed to illustrate and enforce the most awful and animating of all subjects, the LAW of the ETERNAL JEHOVAH, his attributes, his threatenings and promises; in fine, that dispensation of mercy through the SAVIOR who was promised from the beginning, whose glory prophets, and kings, and holy men ardently desired to behold.*

Do we wish then to dwell on the most sublime and glowing representations of the character, attributes, and dispensations of the eternal God? Are we desirous to behold religion delineated in the most lively colors, and to hear the nature and excellence of the "law of the Lord," set forth in the most impressive and awakening strains? Do we wish duly to estimate the awful severity of God's judgment, and to have our souls refreshed by the infinite consolations of his mercy? Do we wish to contrast the wretched and terrible doom of the sinner with the peaceful and happy lot of the righteous? Are we solicitious to obtain direction, aid, and consolation in all the exercises and duties of the spiritual life? Do we want language to express the enormity of our sins, the fervor of our penitence, and our desires for pardoning mercy, and sanctifying grace? Do we wish to have our faith established, our hope invigorated, and our love inflamed and strengthened? Sunk in despondency, beset with perplexing difficulties, and borne down by the burden of affliction, do we ardently sigh for rest and deliverance? Wearied with the vain cares of the world, and lamenting in bitterness of heart the disappointing and transitory nature of its enjoyments, do we earnestly

* That the Psalms, while in their literal sense they apply to David, do in their highest spiritual import apply to *Christ*, and his *church*, will not admit of a doubt, when we consider that these Psalms were thus expressly applied by our Savior and his inspired apostles. This point is settled beyond the reach of cavil by the learned and elegant Bishop *Horne*, in his *preface* to his Commentary on the Psalms. In this work the evangelical sense of the Psalms is judiciously opened, and their excellencies and beauties delineated with inimitable taste and fervor, and their pious and holy spirit impressed on the heart with irresistible energy and tenderness. Every Christian, and especially every CHURCHMAN, since he in particular is so often called to recite these Psalms in the service of the Church, should make Bishop Horne's Commentary his constant companion.

seek for some permanent and satisfying good? Finally, do we wish to anticipate on earth the joys of heaven, to be exalted to the celestial courts, and to celebrate in strains worthy of the harps of angels, the praises of the MOST HIGH GOD?—We must have recourse to the divine compositions of the PSALMIST OF ISRAEL. The harp of the son of Jesse was touched by a divine spirit; *now* sweeping the soul with the awful majesty and glory of the Lord of Sabaoth, and *now* breathing in melting strains the tender mercies of him "who is gracious, and whose mercy endureth forever." These divine songs of Zion are calculated to enlighten, to purify, to transform, to direct and to console the Christian in all the duties, exigences, and trials of his pilgrimage. In their humiliating confessions, the penitent believer may deplore the multitude and enormity of his sins; in their triumphant strains celebrate the grace and mercy of that God with whom there is forgiveness; and with their consoling and cheering promises, invigorate his desponding and afflicted spirit.

The 23D PSALM is one of the most sublime and beautiful, and at the same time one of the most pious and animating of these divine compositions. When David poured forth this exalted strain in the praise of his heavenly shepherd, he was expelled from his throne, he was deprived of the services of the temple, and compelled with a few faithful followers, to sojourn in the dreary and uncultivated mountains of Lebanon. Thus deserted, perplexed, and exposed to the fury of his enemies, he very naturally is led to compare himself to the timid and defenceless sheep, and flees for refuge to the protecting mercy and power of "Jehovah his shepherd." Full of confidence and hope, he solaces himself in the assurance that his heavenly shepherd will provide for his all his "wants," will lead him from those desolate regions to "green pastures;" will lead him from the torrents that pour in tremendous fury from the heights of Lebanon, to those peaceful vales, where the waters "gently pass." Even while sojourning in those solitary mountains, whose dark and glowing valleys tremble in themselves, were rendered more so by the wild beasts who made them their haunts, the pious king of Israel reposed securely on the "rod and staff" of his heavenly "Shepherd." In the face of all his enemies did Jehovah spread for him the "table" of bounty, and refresh him with the "oil and wine" of the rich vales of Judea. What was the resolution that gratitude unutterable excited in the breast of the Psalmist, thus loaded with the favors of the Lord, whose "goodness and mercy" followed him all the days of his life? Truly, that he would "dwell in the house of the Lord forever; that he would make the goodness of his heavenly benefactor, the theme of his constant praise, and the service of the God of his salvation his constant delight."

But if the holy David, or any other righteous man under the LAW, could rejoice in Jehovah as his shepherd, with how much more propriety can believers under the GOSPEL indulge in the animating strain. Jesus, the "great SHEPHERD and bishop of souls" hath gathered them into that fold, the christian Church, of which the Jewish Church both in its nature and privileges was but a shadow and type. Hast thou, O Christian! by lively penitence, by faith unfeigned, by zeal-

ous obedience, secured those inestimable privileges to which the baptismal covenant entitled thee? Lamenting thy weakness and unworthiness, and penetrated with the all-sufficiency of the mercy and grace of God in Christ Jesus, hast thou returned unto the great shepherd and bishop of souls, made him thy refuge, and submitted thyself to his gracious guidance? THINE then with joyful confidence may be the exalted triumph of the Psalmist—

"*The Lord is my shepherd; I shall not want.*"

Most affecting and tender are the attributes of that character under which God here condescends to present himself to the confidence of his people. Jehovah restrains those thunders of wrath, that crushed rebellious angels into everlasting darkness. He sheathes that flaming sword of justice that expelled our first parents from the seats of paradise. He veils that glorious majesty which repulses the most exalted seraphim, which no mortal can behold and live. He does not dismay his offending creatures with his justice, his glory, as their judge and sovereign. Clothed with the mild and conciliating lustre of his mercy, he enlivens the faith, he exalts the hope, he inflames the love of his people; he calls them to repose on him as their gracious and merciful "shepherd."

Various indeed are the characters under which God declares his mercy and grace in the salvation of sinful man. He is represented to us as a *Father*, restoring to his bosom his penitent children; as a *King*, redeeming his subjects from captivity, ruling them in his fear, and defending them from their enemies. In these characters the justice and majesty of God are denoted as well as his mercy and grace; and in the midst of the ardors of gratitude and love, awe and apprehension are excited. Viewing God as a *Father*, we are reminded of that severe discipline which he exercises towards his rebellious children. Beholding him as a king, we tremble under that sword of justice which will not spare the transgressor. But under the character of a shepherd, guiding with care, defending with vigilance, restoring with tenderness his helpless and erring flock, those perfections of Jehovah that strike us with terror are veiled. The attracting beams of his mercy are shed around us. The endearing relation which he sustains towards us excites our warmest confidence and affection: "*The Lord is my* SHEPHERD"—The Lord, whose wisdom and power, whose care and tenderness infinitely surpass human conception, is the "*Shepherd*" of the Christian, the author of his salvation, his guide in difficulty, his defence against temptation. Regarding the unequalled tenderness, the inexhaustible grace, the infinite mercy and power of his God, the believer may with exalted confidence exclaim, "I shall not want." Infinite mercy and grace are the attributes of Jehovah; and he hath promised to exert them with all the vigilance and tenderness of a shepherd for supplying the wants, and for protecting and blessing the sheep of his pasture. When God thus exhibits himself to the faith of his people as infinitely able and desirous to defend and bless them, it would be criminal in them for a moment to suppose, that their temporal wants will not excite the care and attention of their gracious shep-

herd. Above all, it would be criminal in them to fear that their spiritual necessities, all things necessary for their salvation, will not be freely and fully supplied. O Christian! the *mercy* of Jehovah thy shepherd, will pardon thy sins, when thou dost confess them, and return unto him. The *grace* of Jehovah thy shepherd will instruct thee, will redeem and protect thee, will exalt thee triumphant over thine enemies to the seats of everlasting glory. Oh! then, distrust not his mercy and grace. Repose on his Almighty arm. "He will never leave thee, nor forsake thee." With a tenderness infinitely more exalted than that with which a shepherd provides for the necessities of his flock, will thy Almighty guardian administer to thy spiritual necessities, and replenish thy soul with grace and consolation. "The Lord is my shepherd; I shall not want."

"*He maketh me to lie down in green pastures; he leadeth me beside the still waters.*"

This imagery is exquisitely beautiful. It presents to us a compassionate and provident shepherd leading his hungry and fainting flock from a "dry and barren land," from the scorching beams of the meridian sun, to pastures whose verdure is fresh and vigorous, to the cool shades and placid streams of the valley. They satiate themselves with the tender grass. Refreshed by the enlivening draughts at the stream whose current flows clear and gentle, they repose under the vigilant eye of their shepherd, in the fulness of vigor and health of joy and comfort. What a striking and affecting display does this similitude afford of the blessings of communion with the Church of Christ, into which as into a pasture abundant and unfailing, God in tender mercy hath gathered the "sheep of his hand." On this evangelical Zion, the Christian Church, descend the dews of heavenly grace. The bread of life is broken for the sustenance and comfort of believers. The living waters of salvation are opened to the fainting and thirsty soul. Refreshed, strengthened and defended by the grace of their heavenly shepherd, the sheep of God's hand repose, joyful and fearless of danger, in this heavenly pasture. Christian! bless the God of thy salvation who thus abundantly supplies thy spiritual wants. Preserve, by lively penitence and faith, through the ordinances of the Church, thy communion with this heavenly Zion. Love the habitation of God's house, the place where his honor dwelleth. Seek in the sanctuary the light of his reconciled countenance. Implore the succors of his grace. Replenish thy soul with the bread of life, the waters of salvation dispensedin the Christian Zion to penitent believers. Adoring the fulness of divine love, the Almighty succors of divine grace, rejoice with holy gratitude in the guidance and tender care of thy heavenly shepherd. "He maketh me to lie down in green pastures: he leadeth me beside the still waters."

[To be continued.]

FOR THE CHURCHMAN'S MAGAZINE.

The House of God is the House of Prayer.

THAT the house of God is principally designed for the purposes of public worship, of prayer, and praise, is a truth which it is necessary frequently and earnestly to inculcate. It is much more easy to listen to a sermon than to bring the mind to that solemnity and that engagedness which are necessary for the proper discharge of the duties of prayer and praise. That restless principle of curiosity, ever on the wing to hear or to see some new thing, and the imagination and passions, those powerful masters of the human mind, will too generally lead men to seek for gratification in the novelty or talents of the preacher. From all these causes there is great danger that christians will lay an undue importance on public preaching, and will undervalue or neglect the public prayers.—Public preaching is indeed frequently the instrument which God applies to the awakening and converting of sinners, and to the instructing and strengthening of his people in their most holy faith. But public prayer and praise are the principal objects at which preaching aims. When men are brought to that contrition of heart, that humility and reverence, that lively sense of the divine goodness, that earnest desire for the favor of God, in which consist the dispositions essential to prayer, one great object of the preacher is answered. For he is satisfied that men cannot possess these dispositions, cannot worship God in spirit and truth, without becoming "new creatures," without forsaking their evil ways, and turning in heart and life to the Lord their God. Let not then preaching, which is the *mean*, be exalted above prayer, which is the important and fundamental *end*.

Public worship too is the indispensible duty which all men are bound to render to that Almighty Lord in whom they live and move and have their being. Public prayer is one appointed mean of calling down into the soul the mercy and favor of that gracious God, who is the hearer of prayer. Public praise is the sacred tribute which all men are bound to offer to that bountiful Benefactor who crowns them with mercy and loving kindness; and is the blessed employment which will prepare the soul for uniting in the eternal praises of angels and archangels, and the spirits of the just.

Christians therefore should never forget that the worship of Jehovah is the *principal* object of their assembling together in his holy temple. To neglect or lightly to esteem the instructions of the authorized servant of the Most High, would indeed be erroneous and criminal. But if the congregation have been seriously and heartily engaged in the varied and exalted exercises of public worship, they will then hear the word of God preached, with more humility, attention and thankfulness, and with much more spiritual improvement.

Turn to the appointment of God under the Jewish dispensation; look at the practice of the Apostles and primitive christians; or

reflect on the obligation and peculiar benefits of public worship, and we shall be led to the conclusion that *the house of God is the house of Prayer.*

The *institutions* and *ceremonies* of the *Jewish law* were offices of solemn prayer and praise to God. The oblations and sacrifices that daily loaded the altar of the tabernacle, were designed to deprecate the displeasure of the Almighty, to invoke his favor, or to celebrate his praise. In this tabernacle, as a sanctuary, Jehovah declared, (Exodus xxv. 8.) that he would dwell among his people, Israel, as the Lord their God (Exodus xxix. 45, 46.) There he vouchsafed to manifest his glory, overshadowing the mercy seat of the ark. By this visible emblem addressing their senses, he designed to make them more sensible of his presence among them, and more deeply impressed with awe and reverence of his majesty and glory. Aaron and his sons were consecrated to minister before the Lord in this holy place. Here they were to perform the appointed sacrifices, and present the offerings of the people. And here also were to be celebrated those solemn feasts which were designed either as an expiation for sin, or memorials of some great deliverance or mercy vouchsafed by God to his chosen people. Thus then was the house of God the house of prayer. The *moral law* was given to the Jews as a rule of conduct. In regard to this law the language of God was, "The words which I command thee shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and thy gates" (Deut. vi. 6. &c.) As a further mean of preserving this law in their remembrance, and impressing it upon their minds, it was to be read to them at stated times. But among the services of the tabernacle we do not find any that resembled what is now called preaching. The office of the priests was to serve in the tabernacle as the ministers of public worship, and to present the offerings and to lead the devotions of the people. It was the glorious service of the tabernacle in the sacred exercises of which he had so often experienced the loving kindness of the Lord, that inspired the heart of David with such ardent aspirations when banished from his throne and kingdom—"As the hart panteth after the water brook, so panteth my soul after thee, O God. My soul thirsteth for God, even for the living God, when shall I come and appear before God." (Ps. xlii. 1, 2.)—"O send out thy light and truth; let them lead me, let them bring me to thy holy hill and to thy tabernacles. Then will I go to the altar of God, unto God my exceeding joy; yea, upon the harp will I praise thee, O God, my God." (Ps. xliii. 3.)

When the temple was built by Solomon, these sacred services were performed there. At the solemn dedication of this temple in the presence of all the people of Israel, we do not find that any religious exercise was performed resembling what is now called preaching. By sacrifices without number, by the most splendid

offerings, and by solemn supplication, it was dedicated to the sacred purposes of public prayer and worship. Solomon, standing before the altar in the presence of the congregation, solemnly invoked the gracious presence and blessing of God in this his holy temple.—"But will God indeed dwell on the earth! Behold, the heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded. Yet have thou respect to the prayer of thy servant, and to his supplication. O Lord, my God, hearken unto the cry and unto the prayer which thy servant prayeth before thee this day; that thine eyes may be opened towards this house night and day, even towards the place of which thou hast said, my name shall be there; that thou mayest hearken unto the prayer which thy servant shall make towards this place, and hearken thou to the supplication of thy servant and of thy people Israel, when they shall pray towards this place, and hear thou in heaven, thy dwelling place,and when thou hearest forgive." (1 Kings, viii. 27, &c.) In the temple God vouchsafed his visible presence and blessing. In the temple he was to be worshipped and served, and here he was to grant an answer to the prayers of his penitent people. Towards this temple, as to his mercy seat, were the Jews, when at a distance, to direct, during their devotions, their thoughts and affections.—Towards this holy sanctuary Daniel looked, when, in captivity at Babylon, he knelt three times a day and addressed the Lord his God.

In unison with the public services of the temple were the private devotions of the people to be offered up. The stated hours of prayer at the temple were at the third, the sixth, and the ninth hour, and at sunsetting. At the sixth hour Peter offered up his prayer on the house top. The prayer of the devout Cornelius at the ninth hour was blessed with that remarkable vision which led him to the knowledge and faith of Christ his Saviour—And the prayer of Elijah, the prophet, at the time of offering the evening sacrifice, brought down the fire from heaven which consumed the worshippers of Baal. It appears from these instances, as if God had connected his blessing and favor with the stated services of his temple. While his priests and people were in this sacred house at stated times worshipping him, supplications and praises were at the same times responded from every part of the nation. The sacred flame of devotion, kindled at the sanctuary, pervaded all the people, and one common incense of praise from every heart ascended to the Lord Jehovah. Thus then, under the Jewish dispensation, the house of God was emphatically the *house of Prayer*. The people of God maintained communion with him not by attendance on preaching, but by the devout celebration of the various services of the temple.

[To be continued.]

FOR THE CHURCHMAN'S MAGAZINE.

Review.

Lectures on the Catechism, on Confirmation, and the Liturgy of the Protestant Episcopal Church; delivered to the students of that denomination in the Philadelphia Academy: to which is prefixed the Catechism of said Church, an appendix and occasional prayers, with an address to Parents, Sponsors, and Guardians. Published for the use of that institution. By James Abercrombie, D.D. one of the assistant Ministers of Christ Church and St. Peter's, and Director of said Academy. Octavo; p. p. 158. Smith & Maxwell, Philadelphia. Price 75 cents in boards.*

THE CHURCH CATECHISM has long been admired as a simple, perspicuous, yet concise summary of Christian doctrine, calculated particularly for the comprehension of the young, and yet useful to persons of riper years. Confining itself to the most essential and practical doctrines of the Gospel, it does not perplex the mind with the inscrutable subjects of the Divine decrees, nor lead the Catechumens through the "wandering mazes" of

"Fix'd fate, free-will, foreknowledge absolute."

It does not like the "Assembly's Larger and Shorter Catechism,"* terrify the young with the most gloomy views of the Parent of the universe, their gracious "Father in heaven," by presenting him to them as that resistless sovereign, who while he "hath chosen some men to eternal life, and the means thereof," hath also "according to his sovereign power and the unsearchable counsel of his own will, (whereby he extendeth or withholdeth mercy as he pleaseth) passed by, and foreordained the rest to dishonor and wrath to be for their sin inflicted to the praise of the glory of his justice."*

On the contrary, this excellent manual of Christian verity, while it teaches the Catechuman to believe in "God the Father who made him and all the world," teaches him also to confess with adoration and gratitude that "God the Son *redeemed* him and *all mankind*."— Professing with the universal Church that there is "one baptism for the remission of sins," the Church in her excellent Catechism directs the young Christian to consider himself as brought into the family of God and fold of Christ by the sacrament of baptism.— She presents to him his baptismal *privileges* as affording the most powerful motives to fulfil those baptismal engagements, the neglect of which would be followed by a forfeiture of these exalted privileges. A more concise, perspicuous and affecting summary of Christian duty is no where to be found than in the answers in the Catechism to the questions concerning our duty to God and our duty to our neighbor. The sacraments of the Church and the qualifications for them are explained with great clearness and accuracy.

* Sold also by T. & J. Swords and P. A. Mesier, N. York.

* Assembly's Larger Catechism.

A formula so short as the Church Catechism cannot be supposed to explain fully all the points of Christian faith and duty. And as conciseness in the various answers was principally studied, they will therefore admit of being more diffusively explained and enforced. Hence has arisen the propriety and necessity of catechisms explaining those points to which the Church catechism only slightly referred, or which it wholly omitted; and also of expositions fully elucidating and particularly enforcing its various parts. The Clergy of the Church of England, mindful of the charge of their blessed Master to feed the *Lambs* of his flock, have not been negligent of this important duty. Judicious expositions and enlargements of the Church Catechism have appeared from the pens of HAMMOND, of WAKE, of LEWIS and others; among whom also ranks the late excellent and reverend Archbishop SECKER. His *Lectures on the Church Catechism* are a valuable summary of practical divinity; and worthy of the serious perusal of all descriptions of persons.

It is difficult to draw profitably the attention of the young to religious instruction, however judicious and important, which does not gratify the fancy, nor awaken the feelings by the ornaments of style. In the present fastidious and corrupt age, there are few persons even of that period of life which values least the attractions of fancy, who will relish that plain, unadorned spiritual food which often nourished our forefathers. Religious instruction may be sound and orthodox; it may be enforced by all the energy of reason and all the weight of learning. And yet if imagination has not clothed it with ornament, and impassioned feeling breathed into it life, it will never be *popular*, and it will seldom be *useful*. We trust therefore we shall not be accused of presumption in affirming that an exposition of the Church Catechism calculated for *general* and *popular* use was much wanted. With pleasure therefore we heard announced these Lectures on the Church Catechism by the Rev. Dr. Abercrombie. His character as a sound divine and a man of taste and letters authorised the expectation that a religious work from his pen would at once gratify the taste, awaken the feelings, and instruct and elevate the heart. It gives us great pleasure to add, that in our judgment this expectation has been in a very considerable degree realized.

The nature of the performance and the motives which led to it, Dr. A. thus explains:

"The author considered it his duty as Director of the PHILADELPHIA ACADEMY, to blend *religious* instruction with *classical;* and to endeavor to bring up his pupils 'in the nurture and admonition of the Lord,' as well as to teach them those elements of science and polite literature, which would enable them to become useful and ornamental members of society. He therefore has uniformly called on them to recite, every Saturday, according to their respective denominations, the Catechism of that association of Christians to which they belonged; after which, they are all assembled together, and a short lecture, or explanatory address, upon some of the leading and

general principles of Christianity, delivered to them. In the course of this instruction he thought it proper occasionally to offer to the youths of the Episcopal Church a concise and plain exposition of *their* formulary of religious instruction; and the more so, as he is himself a Minister of that Church, and a great majority of his pupils Episcopalians: In doing this, he endeavored to adhere as much as possible to the generally received articles of faith; and to express the sentiments in language perspicuous, unornamented, and accommodated to the capacities of those to whom it was addressed. So that the Author can have no motive for now committing it to the press, but the desire of disseminating the great Truths of our Holy Religion, and imbuing the minds of the youths committed to his care with those salutary and blessed principles which are able to make them 'wise unto salvation.'*

"The Lectures are necessarily short, that the attention of his young hearers might not be fatigued by prolixity, or enfeebled by exertion; but that brevity might induce them to listen with composure and earnestness, as well as enable them more easily to remember the doctrines and precepts delivered; and, in general, they are concluded with some appropriate Collect of our Church. The scriptural authorities upon which the doctrines are founded, are given at the bottom of the page, and it is earnestly recommended to those young persons who read the Lectures, to refer immediately to them, not only to be convinced that my assertions are supported by the highest possible proofs, but to confirm thereby their faith in our Holy Religion and its doctrines, as held by our Church; and that they may see how ample and explicit the Sacred Oracles are in the declaration of all those truths, our faith in which is necessary to our salvation.

"In the course of these Lectures the author hath sometimes availed himself of the language of former commentators on the Catechism, in order to render his addresses more impressive and efficacious. And he is aware that it may be asked 'why could not some one of the many expositions of our Catechism which are extant have been adopted?' His answer is, because all which he has yet seen, have been either too elaborate in their explanations, or too minute and diffuse, and sometimes too metaphysical upon doctrinal points; thereby extending the exposition so far as to render it too large to attract and engage the attention of a youthful mind; and better calculated for the closet of the student, than the hand and head of

* 2. Tim. iii. 15.

the schoolboy. The author of these Lectures has endeavored to obviate this objection, by condensing instruction and exhortation upon the most essential principles of our Religion into very brief and familiar addresses. How far he has succeeced in the attempt, the public must now decide. He commits them to his pupils and to their parents, hoping that by the frequent perusal of them, the former may be led to the knowledge, admiration and love of divine truth, and eventually conducted thereby into the KINGDOM OF HEAVEN."

The work commences with a very pertinent and forcible address to Parents, Sponsors, and Guardians. The subject of it is so important that we present it entire to our readers.

"AN ADDRESS

"TO PARENTS, SPONSORS, AND GUARDIANS.

"*PROFESSING CHRISTIANS!*

"THE general and truly lamentable inattention of parents with respect to the instruction of their children in religious knowledge, induces the present publication.

"It is, indeed, a subject of very alarming and distressing observation to every serious, every real Christian, that the rising generation are so cruelly, so criminally neglected *at home*, as to their spiritual and eternal interests; and that in so high a degree, that it requires not the spirit of prophecy to foretel, that unless an immediate reformation of conduct towards them takes place, they will be a generation of INFIDELS. This assertion is founded not merely upon vague supposition, or groundless apprehension, but upon the irresistible conviction resulting from experience.

"Since the first establishment of the Institution over which I still preside, a period of eight years has elapsed; during which I have been in the practice of examining my pupils once every week in the Catechism of that denomination of Christians to which they respectively belonged. The majority have always been Episcopalians; yet of them I have never found, of the aggregate number, five, who, at their entrance into the Academy, could answer any five questions in the Catechism, or who had received any religious instruction, but that which they had occasionally heard in the Church.

"Dreadful, cruel inattention! That in a Christian country, children, many of them youths of fifteen years, the offspring of parents calling themselves Christians, should, at that age, be as ignorant of the principles of the Christian religion, as the savage that roams the wilderness!

"O Parents, Sponsors, Guardians! Awake from your spiritual lethargy! Rouse yourselves from your infatuated devotion to worldly objects; your criminal, fatal indifference to the spiritual and eternal welfare of those whom Providence hath placed immediately under *your* authority and direction. Blush at your deficiency—and tremble at the consideration of the unavoidable, the awful consequences which *must* result both to you and to them therefrom. Can such inattention be reconciled with *real* affection, and a *sincere* regard for either their temporal or eternal interest? Remember, that their souls are in *your* hands—and that their souls are *immortal*.—Return not the talent unimproved, to God who gave it to you.

——————"Be wise, nor make
Heaven's highest blessing vengeance—O be wise,
Nor make a *curse* of *immortality*.
Say, know ye what it is?—or what *ye* are?
Know ye the *importance* of a soul immortal?
Behold the midnight glory; worlds on worlds!
Amazing pomp!—Redouble this amaze;
Ten thousand add, and twice ten thousand more,
Then weigh the whole.—*One* soul outweighs them all;
And calls the astonishing magnificence
Of unintelligent Creation, poor."

YOUNG'S NIGHT THOUGHTS, N. 7.

"Consider the high degree of responsibility attached to your characters—consider the powerful operation of habit—the important influence of *early* impressions upon the human mind—and, awful reflection! that the eternal salvation, or the perdition of the children entrusted to your guidance may, and probably will, depend upon the principles and opinions they imbibe in their youthful years; for

"As the twig is bent, the tree's inclin'd."

"Teach them, therefore, in the very dawn of their existence to fear God, and to keep his commandments—to love him as the giver of life, and of every good gift to man—Tell them that they are *rational* beings, and consequently accountable for their thoughts, words, and actions. Tell them that they are *immortal* beings, that this world is a state of probation, and that their happiness or misery in the next state of existence will depend upon the desires of the heart here, and "the deeds done in the body."* Lead them, therefore, in the way to Heaven. Instruct them by your precepts, and persuade them by the powerful influence of EXAMPLE. Endeavor to convince

* Rom. ii. 6.

them of the value of time, of its rapid and irrevocable flight, and the inconceivable reward or punishment which will hereafter await the improvement or neglect of so invaluable a talent—That their future respectability or insignificance in society, the comfort or misery of their parents, the soothing approbation or the bitter reproaches of their own consciences, and the nature of their condition in the world of spirits, will probably be derived from the principles they form, and the habits they acquire at the *commencement* of the journey of human life—That a compliance with the duties and claims of Religion, is in no degree incompatible with the enjoyment of the innocent amusements and virtuous pleasures of social life, but on the contrary will increase and refine that enjoyment—That the native dignity of virtue, and the commanding authority of true piety, will ever procure the veneration, esteem, and affection of the wise and good ; and as invariably repress the insolence of folly, and repel the disgusting ebullitions of vulgarity and vice.

" By frequently offering such suggestions as these, you will familiarize their minds to the contemplation of divine truth, and induce the performance of their religious obligations.

" Thus will you discharge your duty to them, to society, and to God : and thus will you render them blessings to the world, and heirs of eternal felicity and glory.

" One of the leading causes of the deplorable deficiency of religious character in our youth is, the general neglect of the proper observance of the Sabbath ; and their absence from the public worship of God.

" This disregard of so positive, so important a duty arises,

" First, from *your* cruel omission to instil into their minds, proper sentiments of religion, of the comfort it bestows, of the duties it enjoins, and of the inestimable blessings which it offers.

" Secondly, from the baneful influence of *your* irreligious example in absenting yourselves from his sacred temple, on the day which God hath hallowed to his own peculiar service.

" No wonder, indeed, that infidelity and profligacy, a disregard of God, and an apparent contempt for his public worship, prevail, when *parents* are many of them *rarely*, some of them *never* seen within the walls of the Sanctuary ; when on that sacred day they are rioting in luxury, amused by dissipation, dozing in indolence, or immersed in business ; attending " one to his farm, another to his merchandize"*—who, so far from calling upon their children to accom-

* Matt. xxii. 5.

pany them to the house of God, and to unite with them there in prayer and praise, never either in public or private pray *for* them or *with* them—who suffer them to grow up "without God in the world;"* notwithstanding the solemn promises made to God at their baptism, that they should be "instructed in all the principles of the Christian faith, and brought up in the fear of God, and to obey his holy will and commandments,"† in order to enable them to resist the allurements of an ensnaring world, the wiles of their great spiritual enemy, and the seductions of their depraved inclinations: for the want of which promised instruction, so many "having no root in themselves,"‡ are easily borne down by the torrent of sensuality, and intoxicated by the inebriating poison of modern Philosophy, "deny the faith as it is in Jesus," and thereby

"Wipe off the blessed Cross as a foul blot
"From their dishonored brow.
"If Angels tremble!—'tis at such a sight."

"Parents, Sponsors, Guardians! Is the Christian Religion a delusion, and the Word of God a lie? Are its promises and threatenings unworthy of your regard? Believe ye the divine authenticity of the Gospel of Jesus Christ, the declarations of the Son of God himself, of the Law, the Prophets, and the Gospel? I know that ye *believe:* Why then will ye not obey? "Why will ye die!"§ Why will ye be accessory to the spiritual death of those committed to your care? Would to God I could persuade you to be Christians, in deed and in truth, as well as by profession!—That I could awaken and direct your attention to the most important—the *spiritual* interests of your children!—That I could convince you of *your* perilous situation, and withdraw you from the precipice upon which you are carelessly slumbering. Remember, that however *their* plea of involuntary ignorance, while under *your* care, may, at the inevitable day of judgment, induce the mercy of God towards *them*—your *voluntary* disregard of their immortal souls will assuredly occasion *your condemnation*, "when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them who know not God, and who obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, in that day."¶

"Seeing, brethren, that these things are so, ought ye not to fear?

* Eph. ii. 12. † See Catechism. ‡ Mark iv. 17. § Ezek. xviii. 31.
¶ 2 Thess. i. 7—10.

ought ye not "to consider your ways?"*—ought ye not to "weep for yourselves and for *your children?* for, behold the days are coming, in the which," O negligent Parents! "ye shall say, blessed are the barren, and the wombs which never bare, and the paps which never gave suck. Then shall you begin to say to the mountains, Fall on us; and to the hills, Cover us."†

"These remonstrances, I am sensible, are superfluous, and in no degree applicable to *some* of the characters who may peruse them: the number, however, of *faithful* stewards, with respect to the rising generation, is, I fear, so very small, as to render a discriminating clause unnecessary. The assertions are founded in truth: and the unerring voice of conscience will direct their *proper* application."

Most devoutly do we pray that these animated exhortations may have the effect desired by their worthy author. The deplorable neglect of *family religion*, we hesitate not to say, is one principal source of that irreligion and those dissipated amusements and licentious excesses, not less injurious to the temporal than to the eternal interests of mankind. In vain will the *moralist* lament the licentious manners of society, and apply the correctives of exhortation, persuasion or reproof. In vain will the Christian Preacher display the excellencies, the duties, the sanctions of the divine law, or proclaim that celestial truth which is able to make men wise unto eternal life. Reformation must be begun at *home*. The prudent restraints and the earnest persuasives of parental affection must be applied effectually to restrain the levities and to guard against the vices of thoughtless youth. Children must by instruction and example at *home* be taught the principles of religion; or they will not be prepared correctly to appreciate and apply the doctrines which they hear delivered in the Church. The pious impressions there received must be nurtured and strengthened by parental care at *home*, or they will soon vanish before the corrupt influence of dissipation and fashion.

Most cordially therefore, must every friend to religion approve of addresses calculated to impress on parents their awful obligations to bring up their children in the "nurture and admonition of the Lord."

We wish that the serious and eloquent address of Dr. A. containing so much to be admired and approved, had enforced the necessity of instructing children in *evangelical* points, and had also urged the necessity of family prayer. That "God the Son redeemed them and all mankind," is a truth which they are called to acknowledge in their Catechism. It is the truth which their parents should teach them to consider as the basis of every superstructure of morality which is designed to defy the assaults of temptation, and to stand the fires of the last great day. *Redemption by the blood of Jesus* is a doctrine which in its *practical* tendency they may be easily made to comprehend. That they daily offend by their imperfections and sins,

* Hag. i. 5. † Luke xxiii. 28—30.

their holy, just and gracious Maker, and that he in his unutterable mercy sent his only Son to atone for their sins, and to reconcile them to their offended God, is a doctrine which parental instruction should constantly impress on children. It will interest their hearts; it will seize their affections; it will lead them by the impulses of gratitude and love to devote themselves to the service of him who bought them at so great a price. Perhaps Dr. A. supposed that this *evangelical* truth was sufficiently enforced in other parts of his work.

We wish too, that he had displayed with his usual earnestness and force the great influence which the practice of *family prayer* would have on the religious principles and habits of children. This duty we fear is much neglected. And without it, superficial and partial will be the influence of religious admonition on the young. Children who never hear their parents adore and bless their heavenly Father, and supplicate his grace and mercy, are deprived of one of the most animating means of piety and virtue. Prayer is not only an instituted channel of divine grace, but in its moral tendency it corrects vice, it restrains and regulates the passions, it nourishes and establishes the sentiments of love to God and man. How important then is it that parents should set to their children an example of the correct discharge of this duty, and extend to them the benefits of it.

To the Catechism of the Church Dr. A. has annexed an appendix, containing some questions and answers on "the leading principles of our faith." This we shall proceed to consider in our next number.

[To be continued.]

The ancient Syrian Churches in the East Indies.

[The following curious information is contained in a late English periodical publication.]

THE Rev. Dr. Buchanan, in travelling in 1806 into Travancore for the purpose of visiting the ancient Syrian Churches, found fifty-five of these structures in the district of Malayala, of the Christian communion; which are built in a style not unlike some of the old parish Churches in England. These Churches acknowledge the Patriarch of Antioch, and their liturgy is derived from that of the early Church of Antioch, called *Liturgiæ Jacobi Apostoli.* The Christians of Malayala differ, however, in their ceremonies from every other existing Church, and their proper designation is "Syrian Christians," or "the Syrian Church of Malayala." The doctrines of this Church are contained in a very few articles, and are not at variance in essentials with those of the European Churches. Their *Bishop* and Metropolitan, after conferring with his Clergy, delivered the following opinion: "That an union with the English Church, or at least such a connection, as should appear to both Churches practicable and expedient, would be a happy event, and favorable to the advancement of religion." It is in contemplation to send to

England some youths of the country for education and ordination.—The present *Bishop*, MAR DYONYSIUS, is a native of Malayala, but of Syrian extraction. The Church of Malayala has till lately received its *Bishops* from Antioch; but that patriarchate being now nearly extinct, they are inclined to look to Britain.

[On the above information it obviously occurs to enquire; How does it happen that Episcopacy should be found established among all the sects of Christians that make any pretensions to antiquity? If Presbytery were, as is pretended by some, the original and Apostolic constitution of the Church, is it not singular that no vestiges of it should have been found among any of the ancient sects of Christians, particularly in the *East*, which is farthest removed from *papal* domination? How does it happen that it has been swept from the face of the Earth, and that it should have been reserved for some sects in the 16th century to discover that it was *once* the *universal* government of the Church!

It is also a fact that all the ancient sects of Christians conduct their public worship according to a prescribed liturgy. Whence this *uniformity*, if liturgies were not in use in primitive times. Let Episcopalians rejoice that so many facts establish the apostolic origin of those institutions which they cherish as the distinguishing glory of their Church.]

[If the present age has been disgraced by many bold and virulent attacks on the sacred writings, it must be remarked to its honor that it has produced many able defenders of these invaluable records. Among these must be ranked a very late writer in England, the Rev. Wm. Bangs Collyer. In his "Lectures on Scripture Facts," it is his principal design to establish the truth of the most important facts recorded in the sacred writings, by the testimony of contemporary historians. In the prosecution of this plan, he endeavors to "relieve the barrenness and languor of mere discussion, and of a series of extracts from heathen writers, by assuming the shape and the ardor of pulpit and popular addresses." His work is highly instructive and interesting. In a style of great warmth and energy he elucidates and defends that Revelation, which is the only source of the present and immortal felicity of man. The following extracts will not fail, we think, to gratify our readers.]

The necessity of a Divine Revelation.

IT is unfair in the advocates of scepticism to avail themselves of the superior intelligence afforded by Revelation, and to use this knowledge against the volume from which they derived it. It is not possible to determine with any degree of precision what discoveries the unassisted light of reason is capable of making, while it is aided and indeed absorbed by the superior illumination of revealed religion: It must therefore be admitted, that a fair and accurate investigation of its powers, can only be made by looking at it as it really appeared when it was seen alone. We ask with confidence, whether at that period of the world, when science un-

veiled all her splendors and irradiated the discovered globe from pole to pole; when philosophy sat upon her throne enjoying the zenith of her power; and when reason had attained the meridian of her glory; a system more honorable to God, more adapted to the wants and the felicity of man, and more productive of moral excellence, than that which is suggested in the scriptures, was produced? We defy scepticism to answer in the affirmative. Did the mild philosophy of Socrates and of Plato; did the elegant mind of Cicero; did all the heathen philosophers, in their combined exertions, ever produce such affecting elucidations of divine goodness, such consoling demonstrations of divine mercy, such delightful discoveries of life and immortality? They never did. * * *

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Revelation has done that for man, which neither reason nor philosophy could effect. In the exercise of the powers of the mind upon the scenery by which we are surrounded, we rise to the great parent of all; and deduce some conclusions respecting his nature, from the operations of his hand. Yet we have seen that these conclusions were frequently erroneous. The religion of nature cannot go further than to teach us that there is a God, all-powerful, all-wise, all-good; and this is more than it taught the heathen world perfectly. But it leaves us ignorant of our relation to him: it is unable to unravel the more interesting parts of his character; it cannot develope the harmony of his attributes. A thousand enquiries are suggested to which we receive no answer. We are placed in circumstances for which on principles of reason we cannot account; and perceive the existence of evil, unable to discover its source. We labor under a curse, from which, by the light of nature, we see no deliverance, and are in possession of an existence for which we perceive no adequate end. Those things which are the most interesting are also the most uncertain, and that which we know naturally only serves to kindle a thirst to learn more, which, on the principles of nature and reason merely, cannot be satiated. For what has the light of philosophy done but rendered darkness visible? It has strained the powers of reason and imagination, till they could be stretched no further, yet without bringing one hidden truth to light. It has perplexed and bewildered the mind by contradictory hypotheses. It has exhausted the charms of eloquence, and enervated the force of argument, in establishing favorite systems upon the ruins of those who preceded them, only to be pulled down in their turns, to make way for others, equally absurd and equally false. After dragging us through mazes of intricate reasoning, it leaves us precisely at the point at which it found us, all uncertainty, obscurity, and suspense. * * * *

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It is here that Revelation takes up the process, and disperses the mist of uncertainty. It professes not indeed to *reason* upon subjects beyond the comprehension of the human mind; but it reveals the *fact*, and requires our assent to it; which we may safely give, although we do not comprehend the whole of that which is revealed. Those parts which we *do* comprehend, we conceive to be true and

wise. May we not reasonably conclude that those which we do not completely understand are equally so; and that the deficiency is in our natural powers, and not in the subject investigated? Those who call upon you to relinquish your bibles have not attempted to fathom the depths of futurity. They rather wish you to consider the scanty period of "three score years and ten," as the boundary of the hopes, the joys, the expectations of man. They place beyond death—ANNIHILATION! The thought is insufferable. Say, you who have dropped the parting tear into the grave of those whom you loved—is this a consoling system? Are the most tender connections dissolved to be renewed no more? Must I resign my brother, my parent, my friend, my child—FOREVER? What an awful import these words bear! Standing upon the grave of my family, must I say to its departed members, "Farewell, ye who were once the partners of my joys and sorrows! I leaned upon you for support; I poured my tears into your bosom; I received from your hands the balm of sympathy—but it is no more! No more shall I receive your kindness; no more shall I behold you! The cold embrace of death clasps your mouldering bodies, and the shadows of an impenetrable midnight brood FOREVER upon your sepulchres." —No! we cannot relinquish christianity for a system which conducts us to this fearful close! When scepticism shall have provided a substitute for our present hopes, we will listen with more confidence to its proposals.

And yet, the cry of modern philosophy is against the only pledge of immortality afforded the human race. Where is the gratitude of such conduct? Are we not indebted to it for all the illumination which we enjoy? Did Paganism disappear till christianity exerted her benign influence? Did not man in a state of nature demand and offer human victims? And did not Revelation stay the effusion of blood, and abolish these infamous rites? Is it not friendly to science and civilization? Is it not inimical to whatever is injurious to the interests of man? Where is the wisdom of such an opposition? Before you banish this, produce a better system: show us "a more excellent way:" teach us morality more sublime!—What is its crime? Sedition? Impossible! It "puts us in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Want of philanthropy? Surely not! Some may bear its name who do not breathe its spirit; but their bigotry and illiberality are not chargeable upon christianity.—Christianity, which teaches "to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." It substitutes faith for good works; and its professed teachers set up opinion against morality? It is a gross calumny! It blends these nominally jarring principles; it assigns to each its proper place; it requires the influence and commands the agency both of the one and the other; it joins together those things which men frequently separate; and with equal consistency and plainness, traces the causes and effects of salvation: It has prescribed—"these things I will that thou affirm constantly, that they which have believed in God, be careful to maintain good works."

Extinguish the light afforded by this despised volume, and you are precisely in the situation of the heathen world. I close the bible; and there remains to you a hope without foundation, assaulted by a thousand dismal apprehensions. The planets which roll over your head, declare matchless wisdom, and incalculable immensity. They write in the heavens the name of Deity, and the attributes of power, majesty, and immutability. But where is the record of *pardon?* It is neither written by the sun-beam, nor wafted on the breeze. Where is the record of immortality? It is not inscribed on the face of the heavens, nor revealed by the operations of nature—"The depth saith, it is not in me," and the sea saith, "It is not in me!" Look abroad through creation—"Canst thou by searching find out God? Canst thou find the Almighty unto perfection? It is high as heaven, what canst thou do? Deeper than hell, what canst thou know? The measure thereof is longer than the earth, and broader than the sea!"

We insert the following, taken from Wilson's Voyage to the Pelew Islands, believing it will be acceptable to most of our readers, though perhaps many have seen it before. In it will be seen a most amiable picture of an untutored savage, showing what human nature may be without the light of true religion.—In presence of such a character many, nay, all professing Christians, have reason to blush, and be excited to more zeal and earnestness in striving to do honor to their profession.

A brief account of the conduct, disposition, and unfortunate death of Prince Lee Boo, a native of the Pelew Islands.

THIS amiable young prince had cheerfully thrown himself into the protection of a handful of men, concerning whose existence he had, but a few weeks before, been utterly ignorant; deserting his native country, his friends, and his all, in order to obtain such knowledge among the Europeans, as might probably enable him, on his return, to render some important services to his royal father and his beloved countrymen.

As the English were now on their way to China, Captain Wilson instructed him as to decency in his appearance, and desired he would dress as they did. He did so; but soon threw off his coat and jacket, as insupportably cumbersome; though he retained the trowsers, as decency required, and would never afterwards part with them. As they began to advance into a colder climate, he soon resumed the coat and jacket.

His notions of delicacy, from what had been told him, and from what he observed among the English, gradually increased, so that he would not so much as change any part of his dress, unless when by himself. He washed himself several times a day, and kept his clothes and every thing about his person remarkably clean.

On their arrival at Macao, the Portuguese governor paid Capt. Wilson and his crew every possible attention, and sent plenty of

provisions of all kinds, to the men on board the ship; informing them, at the same time, that peace was now re-established in Europe.

Captain Wilson, Lee Boo, and the officers, had lodgings appointed them on shore, except Mr. Benger, who took the command on board. An express was immediately forwarded to the company's supercargoes at Canton, informing them of their arrival and situation.

Mr. M'Intyre, an old acquaintance of Capt. Wilson's, paid them uncommon attention, and insisted on their lodging in his house. He had a Portuguese gentleman in company with him, who invited them to his house, in their way to Mr. M'Intyre's, principally on Lee Boo's account, whom he wished to introduce into his family. His house was therefore the first into which Lee Boo entered, and his surprize on this occasion cannot be easily described. The rooms, the furniture, and ornaments, crowded so many new objects on his mind at once, that he was perfectly lost in amazement. It was remarkable, however, that, amidst all his confusion, his behavior was perfectly easy and polite; and as he observed that he excited the same curiosity in others that they did in him, he very politely permitted them to examine his hands, described the tatooing, and appeared highly gratified with the attention paid him.

On their way to Mr. M'Intyre's, Lee Boo displayed his native benevolence very remarkably. Observing the poor Tartar women, with their children tied to their backs, begging, he distributed among them all the oranges and other things he had about him.

When they reached Mr. M'Intyre's it was late, so that the table was covered for supper, and the room elegantly illuminated. A new scene here burst upon Lee Boo's attention, and the whole seemed to him as the effect of magic. A large mirror, at the upper end of the room, particularly attracted his notice. He saw his complete person, and supposed it to be somebody behind, very like himself. He looked, laughed, and looked again, not knowing what to think. Indeed the mirror had a surprising effect on more than Lee Boo. The Englishmen had seen every one his neighbor's face, during all their distress, but nobody had seen his own. The hollow-eyed, long-visaged appearance they now made, to what they formerly recollected, cast rather a melancholy impression upon their minds.

Next day Lee Boo spent mostly in examining Mr. M'Intyre's house, in which he found abundance of new objects to surprize him. The other gentlemen in the mean time went about purchasing such little commodities as they stood in need of, and every one bought some little trinket for Lee Boo. Among the rest was a string of large glass beads, which almost distracted the poor prince with surprize and admiration. He conceived himself possessed of greater treasures than all the Pelew Islands could afford; he ran to Captain Wilson, enraptured with his property, and begged that a small Chinese vessel might be hired to transport them to Pelew, and desired his father might be informed the Englees had carried him to a fine country, from whence he would soon send him some other presents; at the same time adding, that if the persons Captain Wilson should employ, faithfully and expeditiously executed their trust, he would reward them with two glass beads.

While at Macoa, Lee Boo had frequent opportunities of seeing people of different nations, but soon gave a decided preference to the English, especially the ladies. It has been already mentioned that there are no quadrupeds at the Pelew Islands, and that the Newfoundland dog left there was the first of the species they had seen. They called him Sailor, which name Lee Boo now applied to every quadruped he saw. Horses were his great favorites; he called them clow sailor, or great sailor. He would often go to the stable and stroke their mane and neck, and soon ventured to mount them. He entreated Captain Wilson to send a horse to his uncle Raa Kook.

In a few days Captain Wilson received letters from Canton; the supercargoes desiring him to draw for what money he needed, and ordering the men to be supplied with every necessary in abundance. The kindness shown them on this occasion by all ranks, at Macao and Canton, all the officers and men acknowledged in the warmest terms. Captain Wilson and his company embarked for Whampoa in the Walpole, Captain Churchill, leaving Mr. Benger to take care of the Oroolong, and dispose of her.

In a few days they arrived at Canton, having been entertained all the way by Lee Boo, whose admiration of, and sensible remarks upon, every new object, astonished all who had an opportunity of conversing with him. He was greatly surprized at the various dishes of meat which he saw successively set before him, alledging, that his father, though a king, was happy to serve himself with a few yams and cocoa-nuts, while here the gentlemen had a great many different dainties, and servants attending them while they were eating. Observing a sailor in a state of inebriety, he said he would not drink spirits, as they were not fit for a gentleman.

An instance of Lee Boo's strong attachment to those he knew, may be here mentioned, which will serve to point out this striking feature, not in his character only, but in all his countrymen. One day, while sitting at a window which looked towards the sea, he observed a boat making towards shore, in which were Mr. Benger and Mr. M'Intyre. His joy was so great, that he did not take time to tell Captain Wilson or any other in the room the cause of his emotion, but springing from his seat, flew to the shore in a twinkling. Immediately on their landing, he shook hands with them so heartily, and with such warm expressions of friendship, as sensibly affected them.

Lee Boo became an universal favorite wherever he appeared; as his good-natured and pleasant behavior made him acceptable in every company. He one day surprized a company of gentlemen with his dexterity in throwing the dart. A party was formed to have a trial of skill in the factory hall. They hung up a gauze cage, and a bird painted in the middle. They stood at a considerable distance, and with much difficulty hit even the cage. When Lee Boo's turn came, he took up his spear very carelessly, and, with the greatest ease struck the little bird through the head. He had one day an opportunity of seeing some blue glass, which greatly delighted him. It was a color he had not before seen. The gentleman, in whose house it was, made him a present of two jars, of the same color,

which greatly delighted him. "Oh! were it possible," he exclaimed, "that my friends at Pelew could see them!"

As the time was now near at hand when the company's ships would sail for England, Captain Wilson laid before his people an account of the produce from the Oroolong, and other articles which had been sold; and giving to every one an equitable share, he addressed the whole company nearly as follows: "Gentlemen, the moment being now arrived, when every one may advantageously follow his own inclination, I cannot part with you without testifying my approbation at the spirited, judicious, and manly conduct you have preserved, amidst our trying difficulties; and be assured, that, on my arrival in England, I will represent you to the company as entitled to their particular regard, and I make no doubt but they will reward your toils."

If mutual adversity be supposed capable of reconciling the most inveterate enemies, surely the sufferings of friends must rivet a more forcible affection; and every one now appeared to feel the weight of the remark, for a tender concern was manifest in every countenance. The conduct of Mr. Wilson had been so mild and prudent, and his example so animating, that they still wished him for their commander. But it was not now a time for choice. Necessity and reason pointed out their course. Lee Boo and the captain came home in the Morse, and the surgeon in the Lascelles; while others embarked in different vessels.

The Morse was commanded by Captain Elliot, with whom Lee Boo made himself very happy. His spirit of enquiry, concerning various objects which he saw, began now to be directed more to their utility than formerly; and he evinced no small anxiety to obtain as much knowledge as possible, with regard to such articles as would be useful at Pelew. His method of keeping his journal was extremely singular. He had a string, on whish he cast a knot for every remarkable object he wished to imprint on his memory. These knots he examined daily, and, by recollecting the circumstances which occasioned their being cast, he fixed the transactions firmly on his memory. The officers of the Morse humorously remarked, when they saw him referring to his hempen tablet, that he was reading his journal.

Early in the voyage, he asked for a book, that with assistance, he might learn the English alphabet, which was given him: and on being taken to see a school at St. Helena, he appeared so conscious of his own deficiency, that he begged he might learn like the boys. While here, he had some opportunities of riding on horseback, of which he was very fond. He galloped with great ease, and sat his horse very gracefully.

Before the Morse sailed from St. Helena, the Lascelles arrived there, so that he had an interview with his first friend, Mr. Sharp. He was exceedingly happy with that gentleman, for whom he had the most affectionate regard.

When the Morse approached the British Channel, the number of ships that passed, confounded his journal, and he was obliged to discontinue his memorandums. But, on landing at Portsmouth, the

objects which met his view were so stupendous and grand, that he was involved in silent astonishment, and ceased to ask questions.

The Captain being impatient to see his family, proceeded immediately to London, and left Lee Boo under the protection of his brother; who, however, soon after set off in a stage-coach, with his charge. Describing his journey, he said he had been put into a little house, which horses run away with, and that though he went to sleep he did not stop travelling.

On his arrival in the British metropolis, he appeared extremely happy to meet with his mentor, his new father, whom he was afraid he had lost. Being conducted to his chamber, he could not conceive the use of the bed, it being a fore-post one, and of course different from what he had seen on board. Before he would repose himself, he jumped in and out of it several times, to admire its form, and intimated that in England there was a house for every thing. It was all fine country, fine streets, fine coach, and house upon house up to the sky; for the huts at Pelew being only one story, he considered every floor in London, as a distinct house.

Captain Wilson introduced Lee Boo to some of the East-India directors, and to most of his friends, and at the same time showed him the most conspicuous public buildings; but his prudent conductor kept him from theatrical and other exhibitions, lest the heat of the place might communicate the small-pox; but the sequel will show that all precaution was unavailing.

He was sent to an Academy at Rotherhithe, where he was very assiduous in learning to read and write; and his remarkable gentleness and affability soon rendered him the favorite of all his schoolfellows. During the hours of recess, he amused his benefactor's family by mimicking such peculiarities as he observed in the boys at school. He said that when he returned to Pelew, he would keep an academy himself; and he imagined the great men of his country would think him very wise when he showed them their letters.

He always called his patron, Captain, but he would address Mrs. Wilson no otherwise than his mother, although he was told to the contrary, conceiving it a tender expression.

When he saw the young asking charity, he was highly offended, saying they ought to work: but the supplication of the old and infirm met his natural benevolence—"Must give poor old man;" said he, "old man no able to work."

At this time he appeared to be about twenty years of age, and of a middle size. His expressive countenance, great sensibility, and good humor, instantly prejudiced every one in his favor. His eyes were so strikingly expressive, that though he knew very little English, his meaning was easily understood.

His quickness of manner and readiness of apprehension were astonishing. A young lady, with whom he was one day in company, sat down to the harpsichord, in order to discover how it affected him. To the music he paid little attention, but he was greatly interested to discover how the sounds were produced. He at the same time sung a song in the Pelew style, but it was very harsh.

We have already observed that he was naturally polite. One day, at dinner, Mrs. Wilson desired him to help her to some cherries, when Lee Boo very quickly proceeded to take them up with his fingers. She pleasantly hinted his error, when he immediately took up a spoon, his countenance at the same time being suffused with a blush.

Captain Wilson, one day, happening to rebuke his son for some trifling neglect, in the presence of Lee Boo, the generous prince was not happy till he had joined their hands, which he did with the tears of sensibility streaming from his eyes.

He was very fond of going to church, because he understood it was a religious duty, the object and final end being the same both at Pelew and in England.

He preferred riding in a coach to every other conveyance, as it allowed people, he said, an opportunity of talking together.

He was present at Lunardi's aerial ascension; and remarked, that it was a ridiculous mode of travelling, as it could be done so much easier in a coach.

He narrowly examined all plants and fruit-trees, and said he should take some seeds of each to Pelew. Indeed, in all his pursuits, he never lost sight of what might prove serviceable in his own country.

Being shown a minature of Mr. Keate, to whom he was introduced, he immediately recognized the face; and as a proof that he understood the intention of the mimick arts, he observed, "that when Misser Keate die, this Misser Keate live." His own likeness was taken by a daughter of that gentleman.

It is with extreme pain we add, that in the midst of Lee Boo's innocent researches, he was taken ill of the dreaded small-pox. Dr. Carmichael Smith immediately attended him, and in the first stage of the disorder, predicted the fatal consequences which ensued. He cheerfully took the medicines that were administered, and willingly dispensed with the sight of Captain Wilson, when he was told that he never had the disorder, and that it was infectious. In the midst of his illness, hearing that Mrs. Wilson was confined to her chamber, he cried—"What, mother bad?—Lee Boo get up to see her:" which he actually did. Mr. Sharp, the surgeon of the Antelope, also attended him.

Viewing himself in a glass just before his death, he turned his head away in disgust at the appearance of his face, which was sadly swelled and disfigured. Getting worse, and sensible of his approaching fate, he fixed his eyes attentively on Mr. Sharp, and said—"Good friend, when you go to my country, tell my father that Lee Boo take much drink to make the small-pox go away, but he die—that Captain and Mother very kind—all English very good men—was much sorry he could not tell Abba Thulle the great many fine things the English got." He then enumerated all the presents he had received, which he begged the surgeon to distribute among his friends and the rupacks.

The dying discourse of this amiable young prince so affected Tom Rose, who attended him, that he could not help sobbing most

piteously, which Lee Boo observing, asked—"Why he should cry so, because Lee Boo die?"

The dreadful moment of separation being at length arrived, he told Mr. Sharp he was going away; and yielded his last breath without apprehension, and with that native innocence and simplicity which had marked his every action.

The family, the servants, and those who knew him, could not withhold the tears of affectionate regard when informed of the melancholy event.

The East-India Company ordered Lee Boo to be buried in Rotherhithe church-yard, with every possible mark of respect. The pupils at the academy, and all who knew him, attended the funeral; and the concourse was otherwise so great that it might be supposed his good qualities had been publicly proclaimed, instead of being privately communicated. A tomb, with the following inscription, was, soon after, erected by the East-India Company:

To the Memory
Of Prince Lee Boo,
A Native of the Pelew, or Palos Islands;
And son to Abba Thulle, Rupack or King
Of the Island Coorooraa;*
Who departed this life on the 27th of December, 1784,
Aged 20 years,
This Stone is inscribed,
By the Honorable United East India Company,
As a Testimony of Esteem,
For the Humane and Kind Treatment
Afforded by his Father to the Crew of their Ship,
The Antelope, Captain WILSON,
Which was wrecked off that Island
In the Night of the 9th of August, 1783.

Stop, Reader, Stop! Let Nature claim a Tear;
A Prince of mine, Lee Boo, lies buried here.

This amiable young prince, whose residence here was only five months, conformed himself to the English dress in every instance, except his hair, which he continued to wear after the fashion of his own country. His countenance was so expressive, that it depicted the best qualities of a virtuous mind. His eyes were lively and intelligent; and his whole manner gentle and interesting. He had the natural politeness of a gentleman without the drudgery of study, or the observance of established forms of ceremony. After his death, it was found that he had carefully saved all the seeds or stones of fruit he had eaten after his arrival, with a view to plant them at Pelew.

Since the publication of Captain Wilson's voyage, we have received some further accounts of the Pelew Islands, tending to corroborate what has been already advanced. Two armed ships under the command of Captain M'Cluer were, by order of the court of directors, fitted out at Bombay in 1790, for the purpose of surveying these Islands, and furnishing the natives with domestic animals, and such other things as might add to the comforts of life.

* Coorooraa is the proper name of the Island, of which Pelew is the capital town.

The reception of the captain and his officers was highly gratifying, and the natives again vied with each other in expressions of friendship to the *Englees*. Abba Thulle, indeed, appeared grieved at the relation of his son's death; but, after a short pause, he exclaimed, "*Weel, weel*, weel a trecoy!" "Good, good, very good!" and observed, that he never doubted the goodness of the English, but rested assured that they would cherish and take care of his son. He said, that he had counted upon a line one hundred knots, or moons, and then, despairing of ever seeing his son or Captain Wilson again, he had caused the line to be buried. On his receiving the presents, consisting of hardware, swords, grindstones, shovels, saws, &c. he appeared lost in thought for upwards of an hour; but at length broke forth in expressions of gratitude to the English rupacks, as he styled the Honorable Company; and declared, that his whole country, if it was possible to send it, would not be a sufficient return for the articles before him.

Madan Blanchard was stated to have rendered himself contemptible, after the departure of the Oroolong, by his idleness and dissipation, and to have fallen, with several of Abba Thulle's family, in an engagement with the people of Artingall.

It only remains to observe, that an English fort has been erected upon one of the Islands; and although the benevolent Abba Thulle has paid the debt of nature, the most uninterrupted harmony still subsists between the natives and our countrymen.

FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.

Scriptural Illustrations.

2 KINGS v. 17, 18, 19.

OUR translators, in common with many others, have occasioned a perplexity to serious persons, by their version of part of the interesting and highly instructive narrative of Naaman.

After the Assyrian general had been healed in the river Jordan, and was returned to the prophet, he is made as it were to solicit permission, not only to continue to attend his master in the house of idols, but even to worship there: and what is worse, as the passage stands, Elisha appears to give his sanction to the idolatrous practice.

But surely, as it is acknowledged on all hands, that the words in the original may be taken without any violence in the past tense, why was not the whole thus rendered? "In this thing the Lord pardon thy servant; that when my master went into the house of Rimmon to worship there and he leaned on my hand, I bowed myself in the house of Rimmon: the Lord pardon thy servant in this thing, that I bowed myself in the house of Rimmon. And he [Elisha] said unto him, go in peace."

Is it credible, that a prophet of such zeal and piety as Elisha was, would encourage in a convert, that which was diametrically opposite to the law of God; and which always occasioned the most heavy

denunciations of the divine displeasure against the Israelites? We read just preceding, that Naaman entreated to have two mules' lading of the earth of the country, declaring, "that from henceforward he would offer sacrifice to no God but the God of Israel."—This piece of devotion is very ancient among the Jews, and even among the Christians. Benjamin of Tudela says, that the Jews of Persia built their synagogue with earth and stones procured at Jerusalem. And we find, that the Empress Helena, mother of Constantine the great, caused a quantity to be brought to Rome, which she put into the Church of the Holy Cross. Is it then to be supposed that Naaman, after making this becoming request, would immediately follow it up by asking leave to "bow down," that is, show "external worship at least" in the house of Rimmon? An address of such a nature, instead of drawing from the holy prophet a benediction, would have roused his indignation; and instead of dismissing him affectionately with an answer of peace, which implied a full approbation of his words and his sentiments, he would undoubtedly have treated him as a hollow-hearted hypocrite, and one who "halted between God and Rimmon."

An anecdote in this place may not be quite inappropriate. When James II. went in great state to his chapel, wherein mass was performed, he was accompanied by one of his principal noblemen, who stopped short at the door, on which the King said to him, "Your Lordship's father, my lord, would have gone farther."—The conscientious courtier immediately replied, "May it please your Majesty, your Majesty's father would not have gone so far."

Ecclesiastes xi. 1.

Cast thy bread upon the waters, and thou shalt find it after many days.

There is hardly a passage in holy writ more obscure than this. It is generally considered as an encouragement to the exercise of almsgiving; though how this can be compared to "casting bread upon the waters," we are left to find out. Bread, however made, is not likely to be preserved, or found again after being thrown into a river,

The word here translated bread, signifies also the *grain* in general of which bread is made, and that rendered *waters*, is often used for marshy or moist ground which lies near or on the sides of rivers.—Let the text then be read thus, and the difficulty will be removed.—"Cast thy grain [or seed] into moist ground, and after many days [or in due time] thou shalt find it again." Instead then of taking it as an incentive to acts of charity, it seems rather to be a monition for the whole economy of life; and to be a general precept to husband well the gifts of Providence.

The propriety of this translation will appear stronger, if it is considered that the fertility of the ground in the east, depends on its being well watered: and therefore, extraordinary pains and labor are exercised for the irrigation of lands. Dr. Shaw, after describing a machine used for this purpose in Egypt, says, "When therefore their pulse, safranon, (or *carthamus*) melons, sugar-canes, &c. (all which are commonly planted in rills) require to be refreshed, they

strike out a plug, that is fixed in the bottom of one of these cisterns; and then the water gushing out, is conducted from one rill to another, by the gardener; who is always ready, as occasion requires, to stop and divert the torrent, by turning the earth against it with his foot, and opening at the same time, with his mattock, a new trench to receive it. This method of conveying moisture and nourisment to a land that is rarely refreshed with rain, is often alluded to in the Holy Scriptures; where also it is made the distinguishing quality betwixt Egypt and the land of Canaan. For *the land* (says Moses to the children of Israel, Deut. xi. 10, 11.) *whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, like as a garden of herbs; but the land whither ye go to possess it, is a land of hills and vallies; and drinketh water of the rain of heaven.*"

The advice of Solomon, therefore, is rather a prudential maxim to be careful of making the best use of our talents and time: and to apply them in such a manner, and exercise them on such objects, as will in the end produce an adequate return of comfort and profit.

J. W.

POETRY.

O that thou wouldst hide me in the grave, that thou wouldst keep me in secret until thy wrath be passed.

PSALMS.

AH! whither shall I fly? what path untrod
Shall I seek out to 'scape the flaming rod
Of my offended, of my angry God?
Where shall I sojourn? what kind sea shall hide
My head from thunder? where shall I abide,
Until his flames be quench'd, or laid aside?
What if my feet should take their hasty flight,
And seek protection in the shades of night?
Alas! no shades can blind the God of light.
What if my soul should take the wings of day,
And find some desart? if she springs away,
The wings of vengeance fly as fast as they.
What if some solid rock should entertain
My frighted soul? Can solid rocks sustain
The stroke of justice, and not cleave in twain?
Nor sea, nor shade, nor shield, nor rock, nor cave
Nor silent desarts, nor the sullen grave,
Where flame-eye'd fury means to smite, can save.
'Tis vain to flee: 'Till gentle mercy show
Her better eye, the farther off we go,
The swing of justice deals the mightier blow.
The ingenuous child, corrected, doth not fly
His angry mother's hand, but clings more nigh,
And quenches with his tears, her flaming eye.
Great God! there is no safety here below;
Thou art my fortress, thou that seem'st my foe,
'Tis thou that strik'st the stroke, must guard the blow.

QUARLES' EMBLEMS.

On the New Year.

ONCE more the earth, as changing seasons run,
Wheels her huge orb around the golden sun,
Borne on the wings of Time, with swift career,
Successive months proclaim the new-born year.

While swiftly verging 'twards that awful scene,
Which closes all (how short the space between!)
Shall man, frail being, subject to decay,
Wait the return of dawn's etherial ray?

Infatuate wretch! to waste the golden prime,
The dawn of youth—ye winged hours of time,
E'en while ye seem to lengthen out our doom,
With rapid steps we hasten to the tomb.

Almighty Power who guid'st the world below,
Source of all good, whence all our blessings flow,
Teach my young mind the fleeting hours t' improve,
Direct and guide me to the realms above.

While Death, grim tyrant! still delays to throw
His fatal dart—suspends his mortal blow,
Th' important NOW improve, when that is o'er,
'Tis gone, 'tis past, and will return no more.

FOR THE CHURCHMAN'S MAGAZINE.

The Meteor.

THE gentlemen of Yale-College who have favored the public with an account of the late extraordinary phenomenon, have, I observe, confined themselves to its appearance at Weston, but have dropped a hint inviting others, who were at a distance, to communicate such observations as they may have made or collected from those who saw and heard it. In compliance with this invitation, I proceed to state such facts as upon diligent enquiry, have come to my knowledge.

If the actual distance of this body from the surface of the earth could be ascertained, some conclusions might perhaps be drawn concerning its nature and whence it came. To determine this point we want to know where it passed in the zenith, together with its angular altitude at some place considerably distant from the line of its motion. For these facts we must rely on the testimony of those who saw them.

But from its great velocity and the surprize it occasioned, their information must, at best, be considered as vague and uncertain: Yet there is a much greater coincidence of opinion as to its altitude, apparent bigness, and the direction of its motion, than I should have expected. Where six or eight persons of different ages, conditions and sexes, agree in the above particulars, we may draw a conclusion with tolerable security. And such is the case with about that number in and near Cheshire, with whom I have conversed and purposely examined.

Let us try then from such *data* to ascertain, as near as we can, its height.

1. Two persons were riding on the Catskill turnpike in the lower part of New-Durham, in the state of New-York, and consequently near twenty miles west of Hudson, in a direct line. They saw it pass near their zenith, and as they thought, a little to the west, going down in the south-eastern quarter. Another person with whom I have conversed, was travelling towards Hudson, three or four miles south-east of that city. To him it first appeared at a considerable elevation in the north-west, and passed, as he thinks, to the east of his zenith, and went down in the south-east.—This person is uncertain whether it was intercepted by the horizon, or disappeared before it reached it. From these two observations we may conclude its height to have been very considerable, or it could not have been thought to pass to the eastward of the easternmost, and westward of the westernmost of two persons, distant from each other twenty miles, very nearly east and west. The truth also, we may conclude, lay between them both, and therefore say ten miles west of Hudson. And as its direction was south-easterly, to make it comport with its appearance, 15 degrees west of the zenith, at Weston, it must have crossed the Hudson river not far from Poughkeepsie, or at least due west of the middle parts of Connecticut.—This conclusion is confirmed by a person who was in Washington, (Con.) and saw it rise from the north-west, passing considerably west of his zenith, by his account 30 or 40 degrees, and disappear a little west of south, at an elevation of 25 or 30 degrees above the horizon.

2. Having thus settled, as correctly as the nature of the case will permit, the line of its zenith motion, I proceed to determine in the same manner, its angular altitude at Cheshire, where, and in the vicinity, I have had the greatest number of opportunities for making enquiry, and collecting the observed facts. And here we have the concurrent testimony of numbers who agree that they first saw it about north-west, at an elevation of from 35 to 45 degrees; or as they express it, Sun three hours or three and a half high; and that it passed toward the south-west, descending towards the horizon, and disappeared somewhat higher than south-west, at an elevation of 10 or 15 degrees. Two persons, the one in Wallingford, the other in Meriden, six and eight miles east of Cheshire, agree in the same account; and likewise a third, five miles to the west, with this difference, that he thinks it rose a little higher from the horizon after he first saw it, and again descended, and that it appeared somewhat larger when in the west than before and after. All agree that its motion was not uniform, either in velocity or direction; but that it seemed to bound; or as one of them expresses it, to move *scolloping*. The explosions, sparkling, and luminous train were all noticed, but the train appeared much longer than what it did at Weston. This is easily accounted for in the laws of perspective, being here viewed at right angles, and there obliquely. The time that intervened from the explosion to the report seems to have been nearly four minutes, though opinions are various, as might be expected. And as to the length of time in which it was seen, by the various accounts, it could not have been over a minute, nor under 30 seconds.

3. Having thus settled, as near as may be, its elevation, when first seen in Cheshire, and found it to have been 40 degrees, and in the north-west, at the same time it must have been in the zenith or near it, 10 miles west of Hudson. Now let us suppose that place to be 70 miles distant from Cheshire, and taking so small a section of the earth's sphere for a plane, we shall find by Trigonometry, the heighth of the body, or its distance from the earth's surface, to have been 58 miles. Again, taking it to have disappeared at an elevation of 15 degrees, and in the zenith of a place 60 miles distant, and we have for its height 16 miles.

4. Now could the angle which it subtended be ascertained, we should have its real magnitude. But here, as might be expected, opinions are various and uncertain. Yet from what was observed at Weston, compared with what I can here gather, I am inclined to think it must have been materially less than the sun or moon; suppose then it be stated at 20 minutes of a degree, and its least distance, when seen by any person, 20 miles, and we shall have for its diameter 37 1-2 rods.—It is not pretended that these calculations are to be relied on as certainly correct, yet they must approach towards the truth. If then the body were so large, or even the hundredth part so large, it cannot be supposed it all descended to the earth; and if not, what has become of it? Shall we suppose the bulk of it to be composed of materials so light, that at the explosion they were dissipated, and remained floating in the air? If such had been the case, we can hardly imagine that a velocity so prodigious, as it certainly had, through the atmosphere, should not have dissipated it before the shock. Should it be admitted that not more than one tenth of what actually fell has been found, yet if so, it could not have composed a sphere of more than 4 or 5 feet in diameter, being of the same density and weight: And could so small a body have emitted light enough to have illuminated the whole horizon at the distance of a hundred miles or more? Or can we imagine that such a body moving through the air should have caused a roaring to be heard at the same distance? Could its explosion have shaken the earth 0 and 70 miles distant, as was sensibly the case? When we consider the rarity of the atmosphere at the heighth at which it certainly was, it seems altogether incredible. Those who have heard muskets fired from a small elevation in the air, and have noticed how very much the report is diminished, will see the force of this argument. Those in or near whose zenith happened the explosions, represent them as equal to the report of a four-pounder. And those who were 60 or 70 miles off, took it to be very heavy thunder at some little distance. At such a heighth then, and where the atmosphere is so very much rarer than at the surface of the earth, it must have been equal to many thousands of cannon fired at once.

Thus far I had written when a statement by Isaac Bronson, Esq. of Greenfield, in the *New-York Spectator*, fell into my hands, which if correct, furnishes incontrovertible proof that the above calcuation of the heighth of this Meteor is not far from the truth. It is here stated that about a minute intervened from the visible to the audible explosion; and about as much more to the falling of the stones. Now it is

well known that a sound moves at the rate of about 13 miles a minute; and a body falling freely by the force of gravity about 11, and would by its accelerated velocity overtake a sound in moving somewhat over 15 miles. But in the falling body great allowance is to be made for the resistance of the air. At such small elevations as can be tried, it has been found to require an allowance of one fifth part of the whole. And although at considerable heigths the air is much rarer, and resists far less, yet from the increased velocity of the falling body as it approaches the earth, and comes into the denser medium, the resistance on the whole must be materially increased. And besides, a small allowance is to be made for the diminished action of gravity at so great a heighth as 15 or 16 miles. Suppose then one fourth of the whole should be allowed, and taking the heighth of the Meteor, as given by the above calculation, to have been 16 miles, then the sound would have reached the earth in one minute and 14 seconds; and the stones could not have come until some time after the sound. Or let the heighth be supposed only 14 miles, and the two intervals between the sound and the stones would approach to an equality, so as to be mistaken for the same space.

But, setting aside this and every other argument in favor of the great heighth of this body, the prodigious *momentum* with which these stones came to the ground, seems to prove their great heighth when they commenced their descent. As the Meteor did not come into the zenith of the places where they fell, and it seems they fell in a direction nearly perpendicular, they must have been impelled by gravity only; and hence they must have come from a great elevation. How came they by such an elevation? And whence did they originate?

These are questions for the naturalist to answer. To him then let them be submitted, while we offer a few reflections suitable to occupy the mind of every one.

As Christians we believe that all events in the natural world are subject to the control of Almighty Power, and under the direction of infinite wisdom; and consequently that whatever comes to pass is the result of perfect harmony and order. In this faith we are confirmed by the researches of philosophy. For the more extensive our enquiries, the more manifest become the marks of infinite wisdom in the arrangement of natural things. We are hence led to the conclusion that if our faculties were sufficiently enlarged, nothing would seem new or strange, but all events would be immediately traced to their source, and perfectly accounted for. That small spark of wisdom which man now possesses, discerns so many traces of system, that we cannot doubt but that the whole goes on in perfect order, an order seen and arranged in the divine mind before the world was, or he had created the highest part of the dust of the earth.

These reflections may help us to consider how fallacious is the conclusion drawn by some from such uncommon and rare events as this we are considering; that they are indications of others as rare in the moral world; that they are ominous of those which depend on the passions and propensities of men, such as wars, revolutions, and changes in states and nations. That God might thus foreshew

moral events we may not deny. Neither have we a right to conclude that such is his will, unless he has so informed us in the revelation of himself, which we are sure he has not done. The least then that can be said is, that it is stepping beyond the bounds of our province so to point the operations of his hands. His footsteps are indeed visible to a certain degree, in every thing that we behold. The marks of his wisdom are manifest in the vegetable that grows, in the stream that rolls its current, in the storm that roars on high, in the flaming meteor that shoots across the horizon, and in the planetary worlds that wheel their mighty rounds. Yet are his ways in many respects, *far above and out of our sight*, and his footsteps are hidden from our view. Suffice it us to know, that the *clouds and darkness are round about him, yet righteousness and judgment are the habitation of his throne.*

At present we are struck with terror and dismay if a meteor for a moment blaze, explode and cause the earth to tremble for a few miles in extent, and then become extinct in darkness. But what is this compared with the events of the last great day, when planets and suns shall be hurled from their spheres, and the earth not merely shaken, but from her centre torn to be involved in flames and dissolved into smoke and vapors? Think of this, O Christian! and consider what manner of person thou oughtest to be, *in all holy conversation and godliness.* If thou art found acceptable to God, thou wilt be admitted to behold, not the light of a transient meteor, nor the more steady blaze of the sun; but the glory of God's countenance, and the bright beams of his majesty, that will eternally shine in full splendor.

Astronomy.

The following article was drawn up at our request by Mr. BOWDITCH of Salem, and with his permission is now published.

THE comet, which is now visible, was first observed near the foot of the constellation *Virgo*, and has since passed in succession through the constellations *Mons Mænalus*, *Serpens*, *Hercules*, and *Lyra*; and on the 19th of December was about one degree distant from the star Cygni: the apparent motion was nearly in a great circle at the rate of about one degree per day. I have made observations since the 7th of October, by measuring distances from the comet to several of the fixed stars by a circle of reflection; and to render the observations as correct as was practicable, ten or twelve distances from each star were generally measured. The necessary calculations for ascertaining the exact elements of the orbit have not yet been completed; but the following approximate values have been obtained, by which the place of the comet may be calculated within 10 or 12 minutes, and the observer thus enabled to discover the comet, when it shall become so faint as to be scarcely visible.

Time of passing the perihelion, September 18th, at midnight, mean time at Salem, corresponding to Sept 18th, 16h. 43m. 28s. mean time at Greenwich.

Perihelion distance 0,6485. the mean distance of the earth from the sun being 1.

	s.	°	′	″
Place of the perihelion, counted on the orbit of the comet	9	0	53	15
Place of the perihelion, reduced to the ecliptic	8	28	32	19
Place of the ascending node	8	26	36	29
Inclination of the orbit to the ecliptic	0	63	13	31

Motion direct, or according to the order of the signs.

The geocentric latitudes and longitudes of the comet, calculated for the month of October, by these elements, do not differ more than two or three minutes from observations; greater differences were found in the observations made in November, but the greatest error did not exceed nineteen minutes.

The distance of the comet from the sun, at the time of passing the perihelion, was above sixty millions of miles. The distance of the comet from the earth, on the 25th of September, was about one hundred millions of miles; and on the 17th of the present month was above one hundred and sixty millions of miles.

The elements of this comet differ so greatly from those of all the comets inserted by De La Lande in his Astronomy, that it must be one, whose elements were unknown to that excellent astronomer.

The above results will be found to differ in a small degree from those given in the Salem Gazette of November 10th, and Register of November 12th. Since those dates I have been enabled, by successive operations, to obtain the elements of the orbit with more exactness. The comet may have been observed in the *southern* hemisphere before passing the perihelion; but it was not probably then seen in the *northern*, on account of its great southern declination.

Salem, December 19, 1807. [*Monthly Anthology.*

Extract from Blair.

IS there a man, who, if he was admitted to stand by the death bed of his bitterest enemy, and behold him enduring that conflict which human nature must sustain at the last, could not be inclined to stretch forth the hand of friendship, to utter the voice of forgiveness, and to wish for perfect reconciliation with him before he left the world? Who is there, that, when he beholds the remains of his adversary deposited in the dust, feels not in that moment some relentings at the remembrance of those past animosities which mutually embittered their life? "There lies the man with whom I contended so long, silent and mute forever. He is fallen, and I am about to follow him. Where are the fruits of all our contests? How many mistakes may there have been between us! Had not he his virtues and good qualities as well as I? When we shall both appear before the judgment seat of God, shall I be found innocent and free from blame for all the enmity I have borne to him?"

ERRATA.

Page 5th, 8th line from top, for "wages of *his* sin is death," read "wages of *thy* sin," &c.—Line 16th, for *this*, read *thy*.—Line 7th from bottom, for *sinfulness*, read *shamefulness*.—Page 7, line 28, dele *his*.—Line 20th from bottom, for *glowing*, read *gloomy*.—Line 19th from bottom, for *tremble*, read *terrible*.